

3. The exhilarating (*Soma*) who constructed the twin united (heaven and earth) doth by means of his juice maintain them growing together, imperishable: he has distinguished these two great unbounded worlds, wandering everywhere, he has assumed imperishable strength.

4. The wise (*Soma*) wandering through the two worlds, sending forth the waters, fattens his station¹ with food: the *Soma-jmce* collected by the priests is mixed with the barley: it is united by the fingers: it protects the head.²

5. The sage (*Soma*) is born with developed mind; having his place in the womb of the water, he is deposited (by the gods) by rule from far off:³ even when young these two were distinct; the birth (of one half) was placed in secret, the (other) half was visible.

6. The wise (worshippers) know the form of the exhilarating *Sb^a*-juice, the food that the falco brought from far;⁴ they cleanse in the waters the

¹ t.O. the *uttara vedi*, the northern altar.

² Sayana's explanation of *sirah*, viz. *sirnam Wiutajdtam* (the withered world ?), needs explaining more than the original itself.

³ Sayan a thinks that this refers to the fact that

rain is caused
by the sun, with -which *Soma*. is here identified.
The last part
of the verse refers to the sun, which appears in
the daytime,
and the moon, which appears at night.

* Sayana says a bird in the form of *Gdyatr*
brought it from
heaven.